

# EARTHQUAKES EXPLAINED

*John* AND *Pully*

Practically Improved :

OCCASIONED

By the late EARTHQUAKE on Sept. 8.  
1692. in LONDON, many other  
parts in *England*, and beyond Sea.

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By THOMAS DOOLITTLE M. A. The  
Author also of the Treatise on the  
Lords Supper.

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*Jamaica's* Miseries shew *London's*  
Mercies. Both Compared.

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Reprinted at Boston, by Benjamin Harris,  
&c are to be Sold at his Shop over-against  
the Old-Meeting-House. 1693.

**Imprimatur,**  
**Increase Nathier**  
*Boston, New-England, August 25. 1693.*



An Humble

# WARNING

From the Presaging

# EARTHQUAKE

Sept. 8. 1692.

**P**LAGUE, Fire and Earthquakes are amongst the most terrible Judgments, whereby the great and holy God doth manifest his sore displeasure against a sinful People, and his indignation and hatred of their heinous and crying Sins. *These three* have befallen London. The first in the GREAT DYING Year, 1665. the second in the GREAT BURNING Year 1666. and the last in the GREAT TREMBLING present Year 1692. and the Month of September is remarkable in all these. The Plague ( as I remember ) being then at the highest, the great Fire began on Septemb. 2. and the Earthquake was on the Eighth of the same Month; on which day of the Month Josephus de bel. Jud. lib. 7. cap. 18. writes thus; Jerusalem was taken the second year of Vespasian's reign on the eighth day of September, and having been already five times before surprized, it was finally again destroyed. This was London's trembling, but

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A 2 through



*An Humble Warning from the  
( through the great Power, Patience and Mercy  
of God ) not its falling day.*

I call *Earthquakes* presaging for these Reasons ;  
what weight there is in them I leave to others to  
judge.

1. *Because Christ did assert them to be such : Luk.*  
*19. 3. to 12. as some spake of the Temple, how it*  
*was adorned with goodly stones, and gifts he said, As*  
*these things, which ye behold, the days will come*  
*in which there shall not be left one stone upon another,*  
*that shall not be thrown down ; they asked, Master,*  
*When shall these things be ? and what sign will there*  
*be when these things shall come to pass. Then Christ*  
*gave ( amongst others ) Earthquakes as foregoing*  
*Signs of such future Ruins.*

2. *Because God hath made use of Earthquakes ( in*  
*former times ) as forerunners of great Calamities to*  
*come. So according to Christ's prediction, this*  
*Sign went before the destruction of the Tem-*  
*ple. Josephus de bel. Jud. Lib. 7. c. 12. Amongst*  
*the foregoing Signs of the destruction of Jerusalem,*  
*mentioneth an Earthquake : Upon the Feast-day of*  
*Pentecost, at night the Priests going into the inner*  
*Temple to offer their wonted Sacrifice, at first they*  
*felt the place to move and tremble, and afterward*  
*they heard a voice, which said, Let us depart hence.*

3. *Because Christ saith ( as of other Judgments*  
*mentioned, so ) of Earthquakes, They are the be-*  
*ginning of Sorrows. If the beginning, must not o-*  
*thers follow ? when an Earthquake is the begin-*  
*ning ( let not Scorners deride ) who knows what*  
*shall be the middle and the ending of those Cala-*  
*mities, that might take their beginning from an*  
*Earthquake, Matth. 24. 7, 8.*

4. *Because*

### Presaging Earthquakes.

4. *Because I Judge ( if I err, let my mistaking thoughts be excused ) that this late Earthquake was from the immediate hand of God. And yet if it were not, God can use the alleadged Natural Causes of Earthquakes, to give warning and to fore-run other following Miseries. But my reason is this, because it did extend it self so far, to so many places in England, and beyond the Sea (according to the Account I have heard) not only on the same day, but at the same time of the day as in England, at London, Sheernes, Sandwich, Deal, Maidstone, Portsmouth, and many other places beyond Sea, at Paris, Marli, Versailles, and in Normandy, at Brussels, Cologne, and in most places of Holland and Flanders. Now if it did arise from Natural Causes, there must be exceeding great quantities of such Vapours in the Caves and hollow Places of the Earth, which striving all along so far to get out, it seems very strange they did no where with great fury break out, to the opening of the Earth, and overthrow of some places, where the Earth was weakest. If the quantity was less, taking its beginning in some certain place, and proceeding forward, seeking to get out, but could not, it would have required more time to travail under ground to such distant Towns and Cities, as in England, and so many places beyond Sea, and so could not have been at all, at the same time.*

And if it were from the immediate hand of God was it not for some great end, that God should do so great a work, which he doth more rarely do? Is not the meaning of it, a warning to all that have been shaken by it, to forsake sin, and turn to God by repentance and reformation, or else look for

*An Humble Warning from the*  
for some other stroke? while we go on in a course  
of great provoking sins, when God hath shaken  
his Rod over us, might we not fear it will some  
time fall upon us? But whether it were natural or  
Supernatural, should not all places that trembled  
by it, without Reformation, fear and tremble at  
the Judgments that may follow it? when God be-  
gins to punish, and Men not so much as begin to  
repent and turn, doth not he threaten he will go  
on to punish seven times more, and seven to that?  
and many times seven more to that? when a Peo-  
ple still walk contrary to him? Lev. 26. 15. to 40.

Some would fain deny the matter of Fact, but  
that there are so many Witnesses to testify against  
them. Some that own it, make light of it, and do  
not at all think it portends any more Calamity to  
come, even as the blinded Jews slighted all the In-  
dications of more approaching Miseries, as *Josephus*  
writes concerning them; saying, *These miserable*  
*people were easily perswaded to believe Impostors who*  
*did bely God, yet would they not believe, nor give any*  
*ear or regard unto certain Tokens and Signs (of*  
*which an Earthquake was one) of the ruin of their*  
*City: but as it were blinded, neither having Eyes nor*  
*Souls, they counterfeited themselves, not to see what*  
*God foretold them.*

Tho' I dare not undertake to tell what particu-  
lar Judgments (which are at God's ordering) this  
Earthquake doth presage, without Reformation;  
yet may I not ask this sober Question, If this late  
Earthquake have not good effect upon our Hearts  
and Lives, may we not fear lest those Judgments  
may follow, which we read in Scripture God hath  
sent upon a People for those very sins which do

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*Presaging Earthquake.*

raign amongst us? as for prophane his Sabbaths, for excessive Pride in Apparel, for profane Swearing, fulness of Bread, Drunkenness, Whoredoms, Robberies, Murders, Contempt of Religion, Hatred of Godliness, Divisions, and hating one another, neglect of Religious Education of Children, banishing the Worship of God from our Families, Blaspheming and Curling, instead of Calling upon God, Lukewarmness, and a general decay of the Power of Godliness, Leaving of our first Love, loss of the Spirit of Prayer, yea (ah sinful Age) deriding of it, Apostacies, and Worldliness, Selfishness, and abuse of God's holy Ordinances, prostituting them to Carnal Designs and Interests; and many more. That Scripture (amongst many, *Isai. 3.*) may serve for a Glass to see our sins, and what Judgments we may fear, if they be continued in; which are sins that bring Kingdoms and Cities to ruin. Verse 8. *For Jerusalem is ruined, and Judah is fallen, because their tongue and their doings are against the Lord, to provoke the Eyes of his Glory.*

O that Magistrates (*Nehemiah* like) would not any longer suffer the Sabbath to be openly profaned, or things exposed to Sale in *London* (late trembling) Streets, or Parts adjacent, nor in the Land. Where is *Nehemiah's* Courage? *Neh. 13. 15.* *In those days saw I in Judah, some treading Winepresses on the Sabbath, and bringing in Sheaves, and lading Ases: as also Wine, Grapes, Figs, [and now in our Street-trade, Apples, Pears, Plumbs, &c.] on the Sabbath-day: and I testified against them in the day wherein they sold Victuals. Verse 17. Then I contended with the Nobles of Judah, and said unto them, What evil thing is this that*

*An Humble Warning from the*  
ye do, and profane the Sabbath day? Did not your  
Fathers thus, and did not our God bring all this evil  
upon us, and upon this City? yet ye bring more wrath  
upon Israel by profaning the Sabbath, -- Verse 21.  
Then I testified against them, and said unto them,  
if ye do so again, I will lay hands on you. From that  
time forth came they no more on the Sabbath day.  
O that after such shakings of the City, such things  
might be done no more on the Sabbath day.

O that no more Oaths on other days might be  
heard in our Streets, and no more reelings by  
Drunkenness there, least the Earth reel under us  
again. O that there might be praying to, and  
praising of God in all Houses that did shake, and  
ye do stand. That all Men, of all Ranks, Cal-  
lings, Qualities, Rich and Poor, Magistrates and  
Subjects, Ministers and People, Parents and Chil-  
dren, Masters and Servants, might search their  
hearts and ways, see what is amiss, and mend it,  
what is good, and continue and grow therein, that  
God may be no more provoked, dishonoured, in-  
censed against us, but glorified, pleased, feared by  
us, that his Anger might be turned away from  
us, that instead of Judgments and Wrath, his  
Blessings and Mercies might be poured upon us.

*Amen.*

**Earthquakes**



# EARTHQUAKES

EXPLAINED and IMPROVED.

## ACTS XVI. 26.

*And suddenly there was a great Earthquake, so that the Foundations of the Prison were shaken: and immediately all the Doors were opened, and every ones Bonds were loosed.*

**W**onderful, many wonderful things are done by the Lord of Heaven and Earth, by reason whereof his People may in triumph, and the Wicked in terror say, *Who is like unto thee, O Lord, amongst the gods (or mighty ones) who is like thee, glorious in holiness, fearful in praises, working wonders?* sometimes in the Heavens over our heads; sometimes on and within the Earth under our feet: In both the works of God have been so amazing, that might fill the Inhabitants of Heaven above, and of the Earth beneath, with admiration of his Divine Perfections.

First; God's works have been astonishing in the Heavens over our Heads, which because they are too high, and above our present Theme and Subject, I shall but briefly mention) three of them, and



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those concerning the Sun, the great inlightner of this Earth whereof we are to speak

1. *The standing still of the Sun.* It is the Doctrine of *Aquinas*, That Motion doth as much belong to the Nature of Heaven, as Immobility and Rest to the Nature of the Earth. The Earth is a settled, fixed Body, and therefore it is an act of mighty power in God to shake it, and to make it move: but the Sun is as a Bridegroom coming out of his Chamber, rejoycing as a strong man to run a race, according to the ordinary Law of Creation and Government in continual motion, and therefore a mighty work of God alone to cause its motion to cease and stand still. The making of the Sun to stop, which naturally cannot but move, and causing the Earth to shake and move, which naturally cannot but stand still, is an effect of equal power. The command of God doth change the Earths station into motion, and the Suns motion into standing still. Josh 10 12. *Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the Children of Israel, and he said in the sight of Israel, Sun stand thou still upon Gibeon, and thou Moon in the valley of Ajalon. Verse 13. And the Sun stood still, and the Moon stayed until the People had avenged themselves upon their Enemies. So the Sun stood still in the midst of Heaven, and hasted not to go down about a whole day. Verse 14. And there was no day like that, before it or after, that the Lord hearkened unto the voice of a man, for the Lord fought for Israel.* Where is observable, (1.) That Joshua spake first to the Lord, and then to the Sun; for it was not Joshua's voice, but God's power that put a check to the motion of the Sun. (2.) God hearkened to the



and Improved.

voice of *Joshua*, praying that the Sun might stop its motion ( 3. ) Then the Sun hearkened to the voice of *Joshua*, so that by God's commanding voice, in answer to *Joshua*'s praying voice, the Sun stood still : If all the men on Earth with one concurrent voice, should say to it, Sun stand thou still, it would still go forwards in its motion : so that its cessation from motion demonstrated the mighty amazing work of God.

2. The Retrograde motion of the Sun, or its going backward, is no less a wonderful work of God in the Heavens than its standing still. The motion of the Sun is naturally progressive, or going forward, and if it should make more haste by many degrees in its diurnal Motion, it must be by power Divine, and not Humane ; yet in the apprehension of men, it is a greater thing, that it should go backward, and would cause more their observation of its motion, and admiration of God's power, Hat.

38. 7. This shall be a sign unto thee from the Lord, that the Lord will do this that he hath spoken. Verse 8. Behold I will bring again the shadow of the degrees which is gone down in the Sun-dial of Ahaz, ten degrees backward. So the Sun returned ten degrees, by which degrees it was gone down. Hezekiah prayed, God promised, gives him a sign for his assurance of the performance, and the sign (tho' miraculous) was effected, and the mercy asked, was bestowed : God caused the Sun to go backwards to confirm the faith of his People in his Promise that his work for their deliverance should go forwards.

3. That at and from high noon-day till three in the afternoon, the Sun should give no light, but darkness should be at the usual time of its enlightening the Earth,

Earth, was the hand and power of God. Ordinary *Eclipses* are not miraculous, yet there was *one* that was not according to the course of Nature. When the *Lord of Glory*, the *Sun of Righteousness* was crucified, the Sun hid his face, & the Heavens put themselves into mourning at his death. Matth. 27. 45. *Now from the sixth hour there was darkness over all the Land until the ninth hour.* This was an extraordinary and miraculous work of God, upon the Reasons usually alleadged. (1.) Because it was the *full of the Moon*, which caused a great *Philosopher* to cry out, *Either the God of Nature suffers, or the Frame of Nature dissolves.* (2.) Because (as some affirm) it was *universal*, over all the World. Or (3.) according to others, because it was only over the *Land of Judea*, all other parts of the World having the benefit, and enjoying the light of the Sun at that time, which some judge to be the more strange; that as when *Israel* had light in *Goshen*, the *Egyptians* were under the Plague of Darkness; so at the crucifying of *Christ*, *Israel* which dwelt in *Judea* should be under darkness, when the World besides enjoyed light. Thus it is manifest that God doth great things in Heaven above; the Sun moves or standeth still, goes backwards or forwards, shines not, to give light at noon day, & for some hours together unto the Earth at all, or else makes light in one part, when it doth not in another; and all this at the pleasure of the great God. But our present Task is to observe one extraordinary work of God, *on and in the Earth.*

Secondly; There is the amazing, mighty work of God on and within the Earth, which in the Text that suits the occasion, is *God's shaking of, and making*

it to tremble before him, and undenmen that dwell upon it.

This moving of the Earth is far different from that constant motion that some Philosopher's ascribe unto it, for amongst the several Systems of the World which Astronomers have invented, three are more famous, the one by *Plolomy*, the other by *Copernicus*, and the third by *Tycho Brahe*. *Copernicus* following the *Pythagoreans*, assert the motion of the Earth, and the Sun to be in the Center of the World, without morion, that the Earth hath two motions, one *Diaurna*, which is performed about its own *Axis*, in the space of 24 hours, and from this motion do arise our days and nights: the other *Annual*, whereby it is carried about the Sun, from the West towards the East, according to the Succession & Signs of the *Zodiack*. Where then is the *Miracle of the Sun standing still* in *Joshua's* days, if it stand still in all Ages? Where is the Wonder of the Earths moving, it in whirl about every 24 hours with so swift a motion? Why cannot all people discern this constant motion of the Earth, that do perceive its shaking for a few minutes, and are so much affrighted at it? Are the *Pillars of the Earth* turned into *Wheels*? Some have denied all motion; some affirm too much; but as when all motion was denied, a *Philosopher* to prove it, rose up and walked; so when the constant daily, and yearly motion of the earth is asserted, we may know by our Senses that it stands still, when these great men of Reason (so they are) will give you this presently for an *Axiome*, *Sensibus non est credendum*, you must not believe, nor trust your Senses which yet for the sake of the *Doctrine of Transubstantiation*, I should not readily receive; but knowing



ing that my Senses cannot err about their proper object, when it is presented at a due distance, through a right medium, and the Organ of Sense rightly disposed; a Papist shall not perswade me that the Bread after Consecration is not Bread, and that the Wine is not Wine, nor a Copernican that the Earth doth naturally move, when in the one by my Senses I discern it to be Bread and Wine, and not real Flesh and Blood carnally and corporally taken, and in the other that the Earth stands fast and still, so much confidence I wil put in my Senses: a drunken man that by excess hath disturbed his head might conceit the Earth turns round, and the room where he is doth move, when the motion and turning is in his Brains; and when he hath slept himself sober will perceive, what he thought before did move, doth then stand still. But it being not proper, nor profitable to this Assembly to debate Philosophical Controversies, I shall dismiss them, and retain you with what may be more advantageous for your Souls, in treating of this amazing work of God which you so lately did discern, and then were so much astonished at, and affected with, *Viz. Gods shaking of the Earth under your Feet, and the Houses over your Heads*; that you did think the one did Reel under you, & the other would fall upon you. History is full, and your own Experience can give an instance of Gods terrible shaking of the Earth. Some you have heard of, and ONE you have Seen and Felt. *Earthquakes*? Some you have read, and have been told you, by which Multitudes have been destroyed. *Earthquakes*? One you have seen, & yet are preserved *Earthquakes*? In some Gods wrath hath been poured out, and in some his Grace and Mercy hath been shewn forth: Some

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Some ending in Destruction, and some in the Conversion of Sinners. Oh! that this you have seen with your own eyes might have the like Issue and Effect on you, as that you hear of from this Text had upon the *Jaylour*, stir you up with Fear and Trembling, to go to your Ministers, as he did to the *Apostles*, saying, asking, *Sirs what must I do to be Saved?* That by the word of God following this mighty work of God, you may be awakened to repent and believe on the Lord Jesus, you & your House, as the *Jaylour* did, and all his House.

In the Text you may observe these parts:

I. *The motion or shaking of the Earth.* That which according to the course of Nature stands still, the extraordinary workings of Providence causeth it to quake. The Earth hath neither life, nor sense, nor motion in it, yet God can make it tremble. As the *Sun* that moves, stands still at God's command; so the *Earth*, that stands still, shall move at his voice and pleasure: and yet men that have life, and sense, and reason, disobey God's commands, and will not hearken to his voice, and do not tremble at the thoughts of his Sovereign Power and Infinite Majesty. When sinners upon Earth do not, the Earth under them may quake and tremble: and if while the Earth trembles under them, they then tremble upon it, yet when the Earth stands still again, they run as fast to sin again, as they did before: when the Earth ceaseth its trembling, they do not cease their sinful motions. The great *Pillar* that supports the Earth, whereby it stands so fast, is the *power* of God, for he hath hanged it upon nothing, *Job. 26. 7.* Yet sinners supported by the Earth, without fear and trembling

### Earthquakes Explained

trembling, do abuse the mercy and the patience of God; tho' if he should remove that supporting Pillar, the Earth would sink under them: but tho' he keeps it up, yet sometimes he makes it shake, There was an Earthquake.

2. *The greatness of this motion, or shaking of the Earth*: There was a great Earthquake. Its greatness is set forth by the greatness of its Effects and Consequents here named: As,

1. *The shaking of the foundations of the Prison.* The strongest Prisons, the most impregnable Places, Houses built with brick and stone, being founded on Earth; when the one doth quake, the foundations of the other must needs be shaken: In exceeding strong winds and tempestuous storms, the tops of Houses may shake, and rock to and fro, while the foundations stand firm and are not moved; but when the Earth it self, on which they stand, doth quake, their foundations are also shaken, and tho' your Houses then stood, yet they stood trembling, foundations, floors and roofs together.

2. *The immediate opening of the doors.* Prison-doors, especially upon a strict charge given to the Jailour for the securing of his Prisoners, are fast locked, securely barred and chained; but God did cause such an Earthquake, that no Locks could hold them fast, no Bars nor Chains could keep them shut; for at the arising of this Earthquake, immediately all the Prison-doors were opened.

3. *The loosing of the Prisoners bands* Paul and Silas were fast bound, shut up in a Prison within the Prison, and their feet made fast in the Stocks, so that they could not stand in the Prison, nor the ground



ground still under them, but the Earthquake came, and was their Goal-delivery. These be the great Effects of this great Earthquake.

3. In the words are expressed the *suddenness of this Earthquake*. An Earthquake is sometimes quickly caused, and quickly ceased at the pleasure and the will of God. *God spake, and the Earth stood fast*, Psal. 33. 9. God speaks, and he makes it quake and tremble.

Tho' it is one Doctrine chiefly intended to suit the occasion, yet I will briefly mention more, which will not be altogether alien from our design.

### Doct. I.

*God many times works wonders for the deliverance of his suffering Saints in order to the propogating of the Gospel.* Paul and Silas were imprisoned because they did preach, God by an *Earthquake* sets open the Prison doors that they may go forth and preach. They by preaching did make the Devil's Kingdom shake; they for preaching were fast bound in Prison; the Earth where they did lie so bound, falls a quaking under them, as being weary of the burden of imprisoned Preachers, and doth not rest, and could not stand still under them, till they were enlarged and set at liberty.

God can do wonders for the deliverance of his suffering Servants, of this his Almighty Power is a proof. God can deliver his Sufferers after such a manner, as none other can, their Enemies being Eye-witnesses and Confessors of it. *Dan. 3. 28. Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his Angel and delivered his Servants that trusted in him, and changed the King's word, and yielded the*

bodies, that they might not serve, nor worship any God, except their own God. Verse 29 Therefore I make a decree, that every People, Nation and Language, which speaks any thing amiss against the God of Shadrach, Meshach and Abednego, shall be cut in pieces, and their Houses shall be made a dunghil, because there is no other God that can deliver after this sort. Darius put the question to Daniel in the Den; Dan. 6. 20. When he came to the Den, he cried with a lamentable voice unto Daniel, and the King spake and said to Daniel, O Daniel, servant of the Living God, is thy God whom thou serveest continually, able to deliver thee from the Lions? Verse 22. My God hath sent his Angel, and hath shut the Lions mouths, that they have not hurt me. Then follows Darius his Decree, Verse 26. I make a Decree, that in every Dominion of my Kingdom, men tremble, and fear before the God of Daniel: his reason why; for he is the Living God, and stedfast for ever, and his Kingdom that which shall not be destroyed, and his Dominion shall be even to the end. Verse 27. He delivereth and rescueth, and he worketh signs and wonders in Heaven and in Earth, who hath delivered Daniel from the power of the Lions. Behold God can, for he hath wonderfully delivered his Servants. Three in a Fiery Furnace, that the fire did not consume nor singe them. One in the Lions Den, that they did not devour nor hurt him. Paul and Silas out of Prison, that they should be no longer confined there. He can make the Fire not burn combustible matter. He can withhold Lions from what they might else have made their prey. And he can cause the foundations of a Prison by an Earthquake to be so shaken, that the doors might open, and his Servants may come forth. He can, he hath, and when he pleaseth, he still will, be hath delivered,

livered, he doth deliver, and we may trust to him according to the Promises that he hath made that he will still deliver us, 2 Cor. i. 10.

Doct. II. God needs not length of time to do the most great and wonderful works. Suddenly there was an Earthquake. God can make it move in an instant. When its said God in six days made this World, it's not to be understood that he did need so many days to make it in. It was his pleasure to take that time to finish, beautifie and compleat it. When God did create the Earth, and brought it out of nothing, it was suddenly done. He did but speak, Let it be, and it suddenly started out of Nothing into Being. Creation is an instantaneous action: he that did so suddenly and so easily make it, can as suddenly and as easily make it quake and tremble. How suddenly did God make the Earth to quake where London stood, and after his shaking of it, through his great mercy yet doth stand!

When men thought of no such thing, not the Student in his Study, nor the Trader in his Shop, nor the Workman at his Work, nor the Drunkard at his Cups, when none of these had any apprehension of it. Suddenly, The Student thought his Desk, on which he was writing, to be removing from him, and when he drew it towards him, it went back again, several times: the Trader suddenly seeth a motion in his Wares, and the Workman the moving of his Tools without hands, and the Drunkard thought indeed the Earth did stagger more than he: many suddenly felt their Chairs to move under them, and could not presently discern the reason, but thought some living Creature had been under their Seats, and did disturb them. Suddenly, many, most that I have spoken with, discerned a dizziness in their Heads, and in the



instant thought the motion was there, not imagining any thing of the *shaking* of the Earth: *Suddenly* they feared the falling of their Houses; but at first particular persons thought there was some defect and fault in their own particular dwellings, till they did perceive the motion was general, and heard others say of their Houses as they found in their own: and all this was *suddenly* done. In a minute, in a moment God can cause an unexpected *Earthquake*. Men must have time to do the *smallest*, but God needs none to do the *greatest* work.

Doct. III. *Tho' an Earthquake suddenly come, and quickly go, and nothing is destroyed thereby, yet it is and might be truly called a great Earthquake.* It is expressly said in this Text this Earthquake *suddenly* came, we do not read it lasted long nor that the Prison-house, or Persons in it, were destroyed or hurt thereby, yet we read it was a *great Earthquake*. When many Houses are swallowed up, and many Men, Women and Children (as this present year in *Jamaica*) are destroyed, and go down alive into the Bowels of the Earth by opening of its mouth to eat them up as one morsel, then men will call it a great Earthquake.

But such a one as was so lately in *London*, &c. when not one House was destroyed, nor one Person consumed, seems to be so small (especially now it is over and all safe) as is not worth their observation, for People now are as little concerned already, as if it had not been, or they had quite forgotten that it was. But let such slights of this late work of God, and regardless of this Judgment, and calling of it a little thing, tell me

1. Was not *this* a great Earthquake that made so many Houses as be in such a great City as this to move

move, and shake, and tremble, tho' they stood? Is it not a great thing to make one of *London* streets, and the Houses therein so to quake? much more two or ten, much more all and every one?

2. Was it not a great *Earthquake* that did reach so far, and extended it self so many miles at the same instant of the same day to so many places in *England* as we have heard.

3. Yet more, was it not a great *Earthquake* when it did enlarge it self, and reached at the same time to so many *Cities and Towns beyond the Sea*? Did God stretch out his Arm so far, and do you look upon it as a little thing, not worthy your observation, remembering, or spiritual improvement of it.

4. If it were so small in your Eyes, what made so many to be in so great a consternation? why did so many run out of their Houses, and such as were sitting at their Tables hasten from their Dinners with their Napkins in their hands, to get into the Streets? why did so many run from their Shops? what was the reason, of the sudden, common cry, by so many, one by one, *My House is falling, and my House is falling, and my Children above will be destroyed and yet I dare not go up to fetch them down.*

5. How little do you know, if this late *Earthquake* had been a little more, and had lasted a little longer, a few minutes more, how near you & your Houses would have been to a subversion and total overthrow? or how near the trembling Earth might have been to opening, and swallowed up both you and your Habitations? For all that you know by this *Earthquake* you were upon the brink of ruine, a little more might have brought you down; and yet will you slight this work of God, as if it were a small, a very little thing?

6. As small a thing as you look upon it to be,

could any man, or men, could all the mighty men upon the Earth have caused such a shaking and trembling of the Earth, and all upon it. Could all the mighty Captains, Lord Generals, Kings and Emperours, with all their Armies, have had such an Influence upon the Earth? if they can batter down strong Walls, and Cities, and Castles with their Instruments of War, yet can any of them, or all of them, cause such a shaking of the Earth as that so lately was? do you ascribe great things to Men, and call them so, that are far inferiour to this, and yet let this pass by with so little observation, as if it were a work so small?

7. If men could shake the Earth and your Houses as God did, could they so securely have preserved them from falling, and you from hurt, as God did? Was the shaking of your Houses, so much, and the preserving of them so shaken, so great a mercy, in it self, and yet so little in your eyes? and last no longer with a due impression in your memories?

8. While you look upon *this Earthquake* to be so small a thing, can you look upon your preservation to be so great a mercy as indeed it is? whilst you lessen the work of God, the more you lessen the mercy of God? did God shake you and your Houses, and not overturn you and them, and was not this great mercy? Oh! take heed you do not diminish this work of God's power in your own apprehensions, and consequently your danger then, and God's mercy now in your safety. Lord! Let London so tremble at thy Judgment with which thou hast so lately visited it, and account it great, that their Repentance, Reformation may be great. And tho' it suddenly came, and quickly ceased, and did no hurt, let not London account that work a small work, but thy mercy great mercy, vouchsafed in so great a Judgment,



least in thy wrath yet greater, thou cause the foundations of it to shake and tremble more, and do that execution that should make all confess and say (that deny this) that suddenly there was a great Earthquake.

Doct. IV. *Tho' some Earthquakes have their natural causes, yet some do arise from the immediate hand and power of God without such causes.* Paul and Silas were imprisoned; in Prison they prayed, and sang Praises, in testimony that God heard their Prayers, he immediately causeth *this Earthquake* under the Prison. Judicious Expositors assert this Earthquake to be miraculous.

In treating on this I shall take this course:

I. Distinguish between *Earthquakes figurative and metaphorical*, and such as are *proper and real*: because both are spoken of in Scripture, this will be requisite to remove the ambiguity of the word, that one might not be taken for the other.

II. Distinguish *real Earthquakes* into *natural and supernatural*. In respect of the Earth it self, whose nature is to rest and stand still, such shakings and motions may be termed *contra natural*, but in respect of the second Causes in Nature, which sometimes produce such tremblings and quakings in the Earth are called *natural*, in contradistinction from those which are caused by God's immediate hand, without such causes, and are therefore *supernatural*.

III. I shall give a short account what *natural Philosophers* assert to be the *Causes* of such *Earthquakes*.

IV. Point at the *several sorts or kinds* of such *Earthquakes*, and give the names which *Philosophers* and *Divines* from them, do call them by.

V. Enumerate *several antecedent Signs* of *Natural Earthquakes*, as by observation Men have taken notice

nice of to go before such ensuing Earthquakes, and so leave it to others to judge what to think of this late Earthquake in London, in other parts of England, and in forreign parts beyond the Sea, and all at the same time, whether they will call it a Natural, or Supernatural Earthquake.

VI. Set down some Effects and Consequents of Earthquakes, whether produced by such Natural Causes, or by the immediate Hand and Power of God.

VII. Lay down some Conclusions by way of further Explication of this mighty work of the great God, in causing the Earth thus to shake; or shew its Advantages.

VIII. Shew what use we should make of such tremendous works of God, whereby many might have been buried under ground; when this amazing work of God is already by many buried in Oblivion, and by few improved according to the greatness of the danger Men were in, or the greatness of the mercy in escaping that danger.

Quest. I. What are metaphorical Earthquakes?

Earthquakes and movings of the Earth are often taken metaphorically for great Commotions, alterations made in States, Kingdoms and Church, and for sore and heavy Punishments inflicted by God upon wicked and disobedient People. *Isaiah 29. 6. Thou shalt be visited of the Lord of Hosts with Thunder and with Earthquake, and with great Noise, with Storm and Tempest, and the Flame of devouring Fire.* A figurative description of God's Anger against Jerusalem; as much as to say Heaven and Earth shall concur to their ruine; yet some Expolitors say, this Earthquake may be understood according to the letter. *Isa. 24. 18. The foundations of the earth do shake.*

Verse

earth do shake. Verse 19. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. Verse 20. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage and the transgression thereof shall be heavy upon it, and it shall fall and not rise again. By the earth here so often mentioned, understand the *Inhabitants* of the Earth, and properly those Countreys wherein the Jews and their Confederates lived in those times; by the shaking, moving, removing, breaking down, and dissolving the Earth, understand the Punishments that should befall that People from an angry and provoked God. So another expounds it, he doth not mean the *natural Earth*, on which Men tread, but the People that tread upon the Earth; or that Commonwealth wherein People are united and governed; these shall be shaken, broken down, and reel to and fro, and be removed like a Cottage; as if he had said, You thought your State and Kingdom was settled like a strong Castle, but I will take it down, as a Man takes down a little Cottage: the strongest Kingdoms and Bulwarks of the Earth are but as *thatcht Cottages*, when God takes them in hand. *Rev. II. 9. And the Temple of God was opened in Heaven, and there was seen in his Temple the Ark of his Testament, and there were Lightnings, and Voices, and Thundrings, and an Earthquake, and great Hail.* Some say, by the opening of the Temple in Heaven, is most conveniently understood the glorification of the Church it self in Heaven, and by the Ark of his Covenant, the glorious beholding of Christ our Mediator in it, whereof the Ark was a Type; and by Thundrings, Lightnings and Earthquake, the tokens of his Wrath against Unbelievers. Some say, the Vision of the opened Temple in Heaven signifieth the



freedom given to the Gospel against Persecutors and Corrupters, and the pure preaching and profession of it, and God's owning his Covenant and Church by his eminent blessing, and the Lightnings and Earthquake signifie the great Manifestation of Christ's Power for his Church, in the commotions and changes in the World, and his judgments on their Enemies. Rev. 16. 8. *And there were voices, and thundrings & Lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.* Some understand this *litterally*, & that it is past, others that it is yet to come before Antichrist's fall, and say others, before the Day of Judgment; some say, hereby were represented the great Commotions which went to those great changes and subversion of the Heathen Powers. By these and such like Texts of Scripture it appears there are *metaphorical* Earthquakes to be distinguished from *litteral*.

Quest. II. Which are Earthquakes supernatural?

Real and proper Earthquakes are either such as are caused by God's immediate Hand and Power, or such as have their Causes in Nature; tho' these also are appointed, and ordered and ruled by the powerful Providence of God, and do not come (as some call it) by chance. Tho' the finger of God be in those Natural Causes, yet such as have been without them must be wholly and only from God. And I shall gather these out of the Scripture, that we might learn to fear and tremble before this great God that needs no winds and vapours, nor any kind of Creature to make the Earth to shake and tremble. And they are these.

1. The shaking of the earth at God's giving of the Law to Moses, and the Children of Israel. Exod. 19.

18. *And Mount Sinai was altogether on a smoke, because the Lord descended on it in fire : and the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly.* That this quaking of the Mount was literal, and not figurative, Rivet argues, because it is joyned with the smoke, and Thunders & Lightnings properly to be understood, and saith, That the causes of the moving of the Earth, and of the Mountain as it were leaping at the presence of God, are not to be searched for in Nature, nor should we dispute concerning *Phisical* Reasons of this Commotion, for when all things done here are miraculous, the glory of God is obscured, if where he acts immediately and in an extraordinary manner, and that altogether Divine, we enquire after second Causes, which in such events are none. *Psa. 68. 7. O God ! when thou wentest forth before thy people ; when thou didst march through the wilderness Selah. Verse 8. The earth shook, the heavens also dropped at the presence of God ; even Sinai it self was moved at the presence of God, the God of Israel.*

2. Such a Supernatural Commotion of the Earth is also recorded *Psal. 114. per tot. When Israel went out of Egypt, &c. The Sea saw it and fled ; Jordan was driven back. The Mountains skipped like Rams, and the little Hills like Lambs. The Sea was divided. Jordan driven back, the Mountains and Hills mov'd. All literally understood. This asserted. Then the Question is propounded, What ailed thee, O thou Sea, that thou fleddest ; what ailed thee, O Jordan, that thou wast driven back ? What ailed them ? did not God by his mighty power, without natural causes that could not have such influx upon the Sea and Jordan to divide them, produce those Miracles in the Sea and Jordan ? When again it is asked, w*

ye, ye Mountains that ye skipped like Rams, and what ailed ye, ye little Hills, that ye skipped like Lambs; must not the same answer be returned, as to the former. The same immediate power of God that caused the division of the Waters, caused also the motion of the Hills and Mountains.

3. A most tremendous miraculous moving of the Earth, caused by the Lord himself, is largely described, Numb. 16. 23. to 35. Verse 30. If the Lord make a new thing, and the earth open her mouth and swallow them up, with all that appertain to them, and they go down quick into the pit, then shall ye understand that these men have provoked the Lord. Verse 31. And it came to pass as he had made an end of speaking all these words, that the ground clave asunder, that was under them. Verse 32. And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. Verse 33. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them, and they perished from among the Congregation. Josephus relating Moses his Prayer at large, records, that whilst he spake those words, and intermixed them with tears, the Earth instantly trembled, and shaking began to move (after such a manner, as when by the violence of the wind a great billow of the Sea floateth and waltereth) hereat were all the People amazed: but after that, a horrible and shattering noise was made about their Tents, the Earth opened and swallowed up both them, and all that which they esteemed dear, which was after a manner so exterminate, as nothing remained of theirs to be beheld: whereupon in a moment the Earth closed again, and the vast gaping was fast shut, so as there appeared not any sign of that which had happened.

Thus



Thus perished they all, leaving behind them an example of Gods Power and Judgments. And this accident was the more miserable, in that there were none, no not of their Kinsfolks, or Allies, that had compassion of them; so that all the People whatsoever, forgetting those things that were past, did allow God's Justice with joyful Acclamations, esteeming them unworthy to be bemoaned, but to be held as the Plague and the Perverters of the People. After this he relates how Two hundred and fifty were consumed by fire, when suddenly so great a fire shone, as neither the like was kindled by man's hand, nor usually breaketh from the bowels of the burning Earth, neither was ever quickned in the Woods, split and born down in the Summer time by a Southern brize, but such a one was seemed to be kindled in Heaven, most brightome and flaming, by the force and power whereof those Two hundred and fifty (together with Core) were so consumed, that there scarce appeared any relicks of their Carcasses. Only Aaron remained untouched, to the end it might appear that this fire came from Heaven. Surely this might serve for strong conviction, that as God sent down fire by his own immediate power, that was not of any Creatures kindling, to the consuming of one Company; so he did as immediately shake and open the Earth without second Phisical Causes for the swallowing up of the other. Let Atheists either contradict this History and Matter of Fact, or believe the Existence of a Deity. And all Men fear and tremble to provoke such a just and terrible God.

4. That there are *Earthquakes* sometimes caused by the immediate hand of God, without those natural causes asserted by *Philosophers*, will be clearly evidenced by

by the *miraculous Victory* over the Host of the *Philistines* obtained by two Men, *Jonathan* and his *Armour-Bearer*, related 1 *Sam.* 14 where to demonstrate the immediate workings of God might be considered.

1 The great Number of the Host of the *Philistines*.

2. The Situation of their Camp or Garrison.

*Josephus* describing it saith, that the *Philistines* had pitched their Tents on an high Pointed Rock, which extended it self in length with three Angles, as it were a Wall, and Fortification against the Incurſion of their Enemies. The place was Fortified by Nature, so that no Man might ascend or assail them, but with disadvantage. And Sacred Scripture Records that *Jonathan*, climbed up upon his hands and his feet, and his Armour Bearer after him.

3 That there were but these two Men that invaded their Camp who at first slew twenty of them within ( as it were ) about half an Acre of Land, which filled their whole Army with Terror and Amazedness, who ( as *Josephus* writes ) casting away their Weapons fled Amain : some other being ignorant, which were either their Friends or Foes, invaded one another as their Enemies : for imagining with themselves that only two *Hebrews* durst never ascend and enter their Camp, they addressed themselves to their mutual Murder, and Slaughter ; so that some of them were slain, others fled to escape the Sword, and fell Headlong down the Rocks

4. In this exploit of *Jonathan*, God did Miraculously work, in causing the Tremblings that fell out that Day, expressed, 1 *Sam.* 14. 15 And there was trembling in the Host, in the Field, and among all the people : the Garrison and the spoielers they also trembled, and

and the Earth quaked, so it was a very great trembling. Who made all the Philistines Host to tremble, the Garrison and the Spoilers to tremble, only Jonathan and his Armour Bearer? Was it not God? And was it not the same power of God, made the other Tremble? To put all out of Doubt, the last words declare the true cause of all; and it was a trembling of God. The reason why the Translators rendered it a very great trembling, is, because the word [God] is added oftentimes to set forth the greatness of things; as great Mountains, great Cedars, great Fire, in Hebrew are said to be Mountains of God, Cedars of God, a Fire of God. But this is but the Secondary and Consequent signification of it; the Name of God added to any thing primarily and properly denotes that God is the efficient Cause of that to which it is added. It was a Trembling of God: that is a Trembling sent and caused by God: the Trembling of the Philistines, and the Trembling of the Earth, was from God: So the Heathens were wont to attribute that fear and trembling, of which no cause did appear nor could be alledged, to some of their Gods, as to Pan, whence came the Expression of a Panick fear. This trembling then of the Philistines, and this trembling and quaking of the Earth, was from the immediate Hand and Mighty Power of God.

5. From the immediate hand of God was that terrible Earthquake that was in the days of Uzziah: Amos 1. 1. The words of Amos.:- Which he saw concerning Israel, in the days of Uzziah King of Judah two years before the Earthquake: This is mentioned, Zach. 14.:- The Earthquake in the days of Uzziah King of Judah. Concerning this amazing Providence, I will take in these particulars.

1. That



1 That *Uzziah* greatly provoked God by going into the Temple to burn Incense upon the Altar of Incense.

2. *Azariah* the Priest, and Fourscore Priests of the Lord ( valiant men ) went in after him, and withstood him, saying, *It appertains not unto thee Uz-ziah to burn Incense to the Lord, but to the Priests the Sons of Aaron, that are Consecrated to Burn Incense.*

3. *Uzziah's* wrath against the Priests was greatly incen'd.

4. While he shewed his anger against the Priests, the Lord by his own immediate Hand smote him with a Leprosie, which appeared in his Forehead.

5. Upon this, all the Priests thrust him out from thence, yea he himself hastened also to go out, because the Lord had smitten him, 2 Chron : 26. 16. to 22.

6. At the same time, and for the same sin was this Earthquake in the days of *Uzziah*. And why may not the Earthquake be attributed to the immediate hand of God, as well as his being smitten with Leprosy. That this was at the same time, and for the same sin, and so from the same hand of God, *Josephus* in his History doth make plain : who writeth thus ; *Uzziah upon a certain solemn Feast-day, wherein all the People were assembled together, he attired himself in the High Priests Vestments, and entred into the Temple to offer Sacrifice unto God upon the Golden Altar, which notwithstanding the High Priest Azariah ( accompanied with fourscore Priests ) inhibited him the same, telling him that it was not lawful for him to Sacrifice, in that it was only allowed in those that were of the Posterity of the High Priest Aaron. Whilst after this manner Azariah expostulated with him, commanding*

ing him to go out of the Temple, and not to contradict the Ordinances of God; the King waxed wroth, and threatned to take his Life from him, except he kept himself quiet. Whereupon there fell a great trembling and Earthquake, and the Temple cleft on twain, and a great Light of the Sun entred thereunto, and reflected on the King's face in such a manner, that all his Body was instantly covered with a Leprosie, and before the City (in a place called Eroge) the half of a Mountain (that stood to the Eastward) brake and fell, and rowled and removed for the space of four Stadia (or Furlongs towards the Oriental Mountain, where it rested: so that the publick ways were shut up, and choaked, and the King's Gardens of Pleasure were wholly ruinated & disfigured. When the Priests beheld the King's face covered with a Leprosie, they told him what inconvenience had happened to him, and enjoined him to depart out of the Town, according to the custom of Men that were polluted. Whereupon, he (wholly confused at so grievous an accident, and having no more audacity to speak) obeyed the Commandment that was given him, enduring a pitiful and Lamentable punishment, for being elate and proud, more than became humanity; and for that he committed such impiety against God. Finally, he died through grief and discontent and was only buried in his Garden. This Earthquake came, and this Leprosie was inflicted on him for that sin; the Leprosie is expressly said in Scripture to be from the Lord; why not also then the Earthquake?

By the way, let this be observed by many, that in our days, without the way appointed by God in his Word, in the pride of their hearts and self-conceit, thrust themselves into Sacred Functions, which is not lawful but for those that are competently qualified and duly called thereunto, lest for such do-

ings by so many, God make the Earth to quake under us, as he did for one *Uzziah's* intrusion in former time.

6 Amongst the many Miracles at the Death of Christ, an Earthquake must be acknowledged to be one: all of which were Testimonies, not only of his Innocency, but also Demonstrations of his Deity. The whole Creation groaned and travailed in pain, when the God of Nature, (he that was God as well as Man) tho' not as God, died a shameful, cursed & painful Death; Miracles wrought in Heaven above, in Earth beneath; all Creatures sympathizing with a suffering Christ, except Man, for whom alone he suffered. The Sun was darkened, the Vail of the Temple was rent in twain, from the top to the bottom, and the Earth did quake, and the Rocks rent, and the Graves were opened, and many Bodies of the Saints which slept, arose, and appeared to many, *Matth. 27. 45, 51, 52, 53.* Writers do affirm, that by this Earthquake not only *Golgotha*, but the whole City, and the Regions near were terribly shaken; and some, that in *Bithinia*, and in *Thracia* certain Towns were overthrown; but how far this Earthquake was extended is uncertain.

7. Amongst these also must be ranked the Earthquake at the Resurrection of Christ, *Mat. 28. 2.* And behold there was a great Earthquake.

8. Of the same Nature was that, when the Apostles were praying, the place where they were, was shaken, God giving them by this Miracle a Testimony that their prayers were heard: *Acts 4. 31.* And when they had prayed, the place was shaken where they were assembled together. The Greek word properly signifies to be moved up and down, like the Waves of the Sea, and is the same with that in the present Text,



Text, where it is said, by the Earthquake *the foundations of the Prison were shaken*, which also I reckon to be of the number of those that are caused miraculously and immediately by God, without those Causes that others are produced by.

What may be inferred and learn'd from this ?

1. May we not learn the certain *Existence of the Deity* ? Doth it not follow there is, and must be a God ? if we may argue from an Effect to a Cause, when there is an Effect that cannot be ascribed to any Creature, must there not be a Being that is, and is no Creature ? when things are done, that are not done by finite power, must there not be an infinite power by which they are done, when there is no *medium* betwixt that which is finite and that which is infinite ? when any thing is effected, of which no natural Cause can be named, must there not be a supernatural ? *Aaron* at God's command stretched out his hand with his Rod, and smote the Dust of the Earth, and it became Lice in Man and in Beast ; all the Dust of the Land became Lice throughout all the Land of *Egypt* ; and when the Magicians did so with their Incantments to bring forth Lice, and could not, did not these Magicians themselves say unto *Pharaoh*, *This is the finger of God* ? *Exod.* 8. 17, 18, 19. When there have been such shakings of the Earth that no man can say, and prove what he saith, that they were done by second Causes, may not, should not every Man say, in these was the finger of God ? If you cannot gather there is a God by what he doth by Creatures, cannot you conclude there is a God, when things are done, and not by Creatures ?

2. May we not learn that *this God never wants means to effect whatsoever he pleaseth* ? What he doth

not do by second Causes. he can do without them. *Jonathan* ( when one of these *Earthquakes* happened ) said, *It is all one with God to save by few or by many,* 1 Sam. 14. 6 So it is all one with God to save by few or none; and to do what he will with means, or without them. When he doth not shake the Earth by Causes got into its Bowels, he can and hath shaken it without. And indeed, if he brought it out of nothing without any instrumental Cause ( for in Creation there can be none ) why may he not, when it is created, shake it till it tremble without any instrumental Cause? cannot he that doth the greater, do the less?

3 Hath God made the Earth to tremble without any Natural Causes, *Have not ungodly Men cause to tremble even then, when there is no visible sign, to reason from any Natural Causes to fear Punishment and Ruine?* Is not their own sin as Meritorious of God's Wrath and Sore Displeasure, with the thoughts of God's infinite Hatred of it, and His Almighty Power to Punish it; a Sufficient Reason Why they should Fear, and Quake, and Tremble? What tho' they live in such places and parts of the World that are not so subject to *Earthquakes* as some other places are? Will they say.

First, we live upon that part of the Earth, that is only *Stony and Hard*, and not Soft and Tender, and therefore no fear the Earth should Quake and Tremble under us?

Secondly, will they say, we dwell upon that part of the Earth that *hath not those Caverns*, in which those Vapours that cause *Earthquakes* are generated, therefore we are in no danger? In the Body of Man winds and Vapours are sooner and more stirred in the Bowels and Hollow Parts thereof, than in the Hands, and Bones

Bones, and more Close, and Solid Members : In Subterraneous Caverns, rather than in Close and Rocky places, is the Matter of an Earthquake ; but such is not that part of the World where we Inhabit.

Thirdly, Will they say we live in *Inland Towns*, and not near the Sea, which are most Obnoxious to such Earthquakes, because such places are more easily filled with Vapours, therefore we need not fear ?

Fourthly will they say let them live in fear of Earthquakes where the Earth they live upon is both Soft & full of Caverns, and near the Sea, as most liable thereunto. Let them quake when the earth doth not, because it is so subject in such places to such trembling fits ; but our Habitation is on Hard and Rocky Solid places, without such Concavities, and in the midst of the Land remote from Sea, and therefore secure enough. Did you speak true before you were aware, when you said, you were secure ? Yes ; and let me add, your Heart seems to be more Stony, & Rocky and Hard than the place you boast you live upon ; as if Gods Arm were so short, he could not reach you, as if your Mountain stood so strong it could not be moved nor shaken. Do not you know, have you not heard, that God hath shaken the Earth by his own immediate hand, without those Natural Causes, and Rocks, and Mountains too. Fear to sin, cease to provoke the Eyes of his Glory, for he can reach you with his own hand, and shake your strongest Tower by his own might, without other Causes.

*Quest. III. What are the several sorts, or kinds of Earthquakes ?*

There is difference amongst *Philosophers* in this point, some making 2 sorts or kinds of Earthquakes, as *Po- sidoni-*



*fidonius*, and *Aristotle*; some 3 as *Seneca* and *Zanchy*. Some 7 which last they thus distinguish and nominate.

1. An Earthquake of one sort is an *Inclining Earthquake*, when the Earth is cauted to incline one way, like a *Ship* upon the Sea, or a *Boat* on the River, when laden more on one side than the other, leans that way only, where the greater weight and burden is laid. In this kind of Earthquake a Room seems to be lifted up on one side, and sink down or depressed on the other.

2 An Earthquake lifting the Earth upright: and by & by letting it down again, after the manner of boyling Water, or waxing hot.

3 Earthquakes causing Chasmes, Chinks, Openings of the Earth, making Breaches in it, & tearing one part from another.

4 Earthquakes, which by force break their way, & the Vapours and Winds do get out of the Bowels of the Earth, which sometimes take with them Rocks, or Mud, or open a flowing Fountain where there was none before.

5 Earthquakes which by one motion, inforcing or thrusting, overthrow, overturn whatsoever they come upon, or rush against.

6 Earthquakes which make the Earth, and things upon it to incline sometimes one way, and then another back again, without falling any way, like the Rocking of a Cradle, by Reciprocal Motion or turning.

7 Earthquakes that come with a great noise, Roaring, and Bellowing, much like to the Lowing of Kine, and sometimes like the Vehement & fierce crying of Women.

Others Reduce these to two.

1 There

1. There is a Tremblg Earthquake, when the Earth Qivers like a Man in a Fit of an Ague. This kind of Earthquake is when the Vapour in the Earth is not much.

2. There is an Earthquake which moves the Earth upwards, and then again downwards. This by *Aristotles* followers is called *Pulsus*, like the beating of a mans Pulse.

*Quest. 4. What are the usual Antecedent Signs of an approaching Earthquake given by Natural Philosophers, which by Observation and Experience they commend unto us.*

If these signs of Natural Earthquakes be sure and constant, let it be considered, and let us reflect whether any such were taken notice of by any, before the late Earthquake in *London*, and in other places; if not, either these Philosophers are under a mistake, or we must judge, that this late shaking of this City was from the more Immediate Hand of God; if there were, yet the presence and working of second and natural causes, ought not to take us off from the minding and observing of the first, for as much as all the second are at the Command, Ordering, and Disposal of the first, and are all under the Government of the Providence of God, and the Voice and Call of the first and second Causes is, that we should Repent and turn from those sins that have provoked him to such sore Displeasure, to so great Wrath and Anger, as to make the Earth to shake and tremble under us.

1. One fore-going sign of an Earthquake, they teach, is, a certain troubling of Waters in the deepest Wells, and in Fountains, having then a Tincture of a Sulphureous taste, and an infected and stinking savour: Because from the subterraneous

ous commotions the Waters in the Wells must needs be troubled. Therefore it is reported of *Phercidas* the Philosopher, that by Water drawn out of a Well, he fore-discerned and foretold the *Lacedæmonians* the Ruin of the City by an Earthquake.

2. When the Sea doth suddenly swell, not being caused so to do by VVinds and VVaves, when the Air is still and calm, and no blasts of VVinds, yet on a sudden the Sea swells, and the Ships thereon do shake: The reason is, because then the Earth in the bottom of the Sea is moved.

3. VVhen Birds sit trembling on the ground, forsaking Trees, because they perceive a certain trembling, shaking the Trees and the Roots thereof.

4. VVhen there are great and terrible sounds in the Earth, and roarings and noises in the Caverns of the Earth.

5. Dimness of the Sun for some days going before the Earthquake.

6. Long and thin strakes of Clouds, sometimes sooner in the day, but chiefly after the setting of the Sun, the VVearlier in other respects being very clear.

But of all that I have discoursed with, about the late *Earthquake*, I have not met with one, nor heard of any one that hath, that spake any thing of any of these Signs, before it happened, nor that by recollecting of themselves, do say since that they remember any such fore-going sign, that gave to them the least intimation of it; and the general surprize of all by it, generally acknowledging that the moment before they had not a thought of such a shaking to be so near. I leave to all to judge, and to their own thoughts,



*and Improved.*

thoughts, whether *this Earthquake* did arise from Causes in Nature, or from the Immediate Power and Working of God, the Lord of Nature. And if we see the Immediate Mighty Finger of God in it, to study and pray to know his Mind and VVill by it, or be moved by the moved Earth to confirm more unto his VVill revealed in his VVord.

*Quest. V. What are the Effects and Consequents of Earthquakes, which make them exceeding dreadful where they come?*

Reason may dictate to us what terrible Effects, what dismal work Earthquakes, when they have a full Commission from God to execute his VVrath, do make. Our Ears have heard the Miseries of multitudes of Persons, the overthrow and ruine of Towns, and Cities, and Countries: But those that have seen them would speak of them more sensibly, and set them forth more fully. It might make our flesh to tremble to hear of the woful devastations that the trembling, shaking, and opening of the Earth hath caused in many Ages, in many places; but such as did see, and feel, and suffer by them, have contended with the Earth, whether it or they should tremble most. Oh the Cries and Shriekings! Oh, the doleful Lamentations! Oh, what bitter Complaints have been poured out, and wishes in vain have been uttered in the time and places of devouring and desolating Earthquakes; VVhen we shall hear some of those effects (tho' not written of according to the fulness of the Terror wherewith they are done) let us sympathize with the poor miserable People (yet left) in *Jamaica*, and pray that their Judgment might not come over to *London*, nor Travel further to other places.

*First, Earthquakes cause great Consternation in the minds*

*minds of men, and fill their hearts with fear.* When God makes the Earth to shake under them, he makes their hearts to tremble within them. When the Earth shakes and moves they cannot stand upon it without fear. One Earthquake *causeth* many thousand Heart-quakes. Did not many thousand People in London in its late Earthquake ( tho' through God's great Mercy so short ) feel great tremblings within themselves when they felt the Earth to shake under them, and saw their Houses move this way and that way over them, and could not tell whether they would stand or fall ; nay, when so many thought & said, their Houses would not stand but fall ? Were you not then under great Consternation, when you thought those Houses you had slept in, you must not only so quickly die in, but be buried in them too : That the Houses you had built or rented to shelter you from Storms and Tempests, should bring that Destruction upon you, which many Storms and Tempests had not done ? Have not you of late years heard terrible and roaring Thunderings, God Thundering with a Voice which none can imitate ? Have you not seen great Flashings of Fire and Lightnings, which made the Night like Day, that you said you could see to take up a small thing from off the ground, and were not you then glad you had an House over your head ? But when this late Earthquake was, were not you afraid because you had an House over your head, when you thought it would fall upon your head and whole Body ? And when this Earthquake was, did you not make as much haste to get out of it, as in Storms and Tempests you ever did to get into it ? Is this already forgotten ? What ! so soon ! It is hard to express the fears that many then were filled with, and it is sad to see how little God is feared since

since by many that then did fear so much. Beside your own late Experience, Sacred Scripture, as well as Historical Writers, do Record the fears of Men in times of Earthquakes, 1 Sam. 14. 15. *There was trembling in the host, in the field, and among all the people : the garrison and the spoilers, they also trembled, and the earth quaked : so it was a very great trembling.* Behold ! a quaking Earth, and therefore a trembling People. Behold ! Valiant Men of War, that are not afraid of Swords and Bullets, but with undaunted Courage assault their Enemies, and when many lie dead on both sides, fight on with boldness, that fear not so much the shaking of Spears and Pikes, as the shaking of the Earth ; the Host trembled, the Garrison trembled, and the Spoilers themselves did also tremble. Spoilers tremble ! What ! those that had spoiled so many upon the Earth, they tremble lest they should be spoiled by the quaking Earth. The Host, the People, the Garrison, the Spoilers, and Earth did tremble, surely it was a very great trembling, Mat. 27. 54. *When the Centurion, and they that were with him, watching Jesus, saw the Earthquake, they feared greatly.* Captains, Men of great Spirits, at the quaking of the Earth are filled with great fear. Mat. 28. 2. *Behold, there was a great Earthquake.* 4. *For fear of him (the Angel whose Ministry God used to cause that Earthquake) the Keepers did shake, and became as dead men :* An Earthquake is so terrible, causing such frights and fears, that makes Men ( as the saying is ) look like Death. Acts 16. 26. *And suddenly there was a great Earthquake.* 29. *He ( the Jaylor ) called for a light, and sprung in, and came trembling.* The Gaol trembled, and the Jaylor trembled. When the Keeper saw he could not keep the Prison doors shut, but when



he had shut, and lockt, and made them fast, the quaking of the Earth did open, he could not keep himself from trembling. An Earthquake will make even a Jaylour to tremble.

But why such fear and trembling in Men, when such shaking and trembling in the Earth?

1. In some, it may arise from the apprehensions of the terrible Wrath of an Angry God. There have bin some Earthquakes, that were Tokens of God's Grace and Favour; as the Earthquake shaking the Foundations of the Prison, in favour to Paul and Silas, testifying that God had heard their Prayers made in Prison, and that by it he would deliver them, as he did. And that in Acts 4. 31. the Apostles prayed, and at their Prayers the place was shaken; the shaking of the place made them stand the faster in their Faith in God, and trusting to him. But usually Earthquakes are indications of God's Wrath and sore Displeasure. When Men run on in sin against God, to shew his Indignation against it and them, he sometimes will not suffer the Earth to stand still quiet under them. Psal. 18. 7. *The Earth shook and trembled; the foundations also of the Hills moved and were shaken, because he was wroth.* When Men apprehend that God is provoked, and they may apprehend it, when God in such a terrible manner doth shew it, knowing they are no more a Match for God, than a Worm is to an Angel, or a Child to a Giant; it may put them into such amazing Frights and Fears, saying, God is angry, what shall we do? The Omnipresent God, is angry, whither shall we go? The Just and Holy God is angry, with what can we appease him? He doth shew his Anger, & we do see it, and how shall we escape? God is wroth, and the Earth trembles before him. God is wroth,

wroth, and is come down in sore displeasure, and the Earth quaketh at his presence; our Heads are giddy, but not with Wine; we reel but not with strong Drink. O stay your selves, and wonder; cry ye out, & cry, they are drunken, but not with wine, they stagger, but not with strong drink, Isa. 29. 9.

2. Conclousness of their own Guilt; When the Earth did quake, it did not only wake the Faylour out of his Natural Sleep, but also out of his Spiritual Slumber; Conscience was alarm'd, as he was affrighted; his Eyes were opened to see a Terrible God above him. Conscience was Awakened to see his Sins within him, & that had been committed by him, an Angry God above, an Accusing Conscience within, and the Quaking Earth waken him, filled him with Fear, and Trembling. When Men do Prosper upon Earth, they can Swill, and Swear, and Sin in all their ways, and Conscience holds its peace, is quiet and still, doth not Reprove, Accuse, Judge, or Condemn them; but when Judgments come, an Hardned Pharaoh will cry out, I have sinned; a Wicked Saul will confess and say, I have sinned. And when an Earthquake comes, is not he an Hardned Seared Wretch, whose Conscience (though bad yet) is quiet within him, when the Earth is not quiet under him? And whose Conscience is not moved, and troubled for his Sin, when the Earth is moved, as being restless under the Burden of such Sinners? But if Conscience then doth stir, when the Earth doth tremble, the sinner trembles (for the time) considering God's Anger, remembering his sin that did provoke him to it.

3. If neither apprehensions of Gods wrath against them, nor sense of sin committed against him, doth fill them with fears at the quaking of the Earth, yet apprehension of Death at that time might make them tremble. Death is the King of Terrors, Job 18. 14. Shall not

not that which is the most Terrible, when it is approaching in so Terrible a manner, make the stoutest heart to quake? If they have no thoughts of Hell and Damnation, yet Death by the trembling of the Earth presents it self unto their thoughts: and though they would not think of it yet they must; though they would divert their minds from it, yet they cannot send these thoughts away till another season: though many go to Hell without fear of Hell, and seldom think of it till they feel it, yet when Death seems to be coming to them by an Earthquake, it almost kills them with the terrour of it, being ready to die with fear of such a Death.

There are these Circumstances in this Case that fill men with these amazing fears upon the account of Death.

1. *The sudden surprisal.* An Earthquake comes suddenly in a minute; many times without notice and warning, as this in *London* lately did; and it seems to bring Death with it, and often doth; now an Evil that suddenly comes, doth the more amaze, when in a minutes time, there is not space for men to recollect their thoughts, and fortifie themselves with actings of Reason, or Grace (which Alas are not so ready) against advancing Death. In sickness men have time to prepare and make ready for it, and to allay the fears thereof; but in a moment to be in danger of Death, the fears are more raging and Predominant, and less help against them. Fear without a Remedy must be great Fear.

2. *The suddenness of Death,* the apprehended nearness of it. The danger did not only seize them suddenly. What! die so soon! what, within a minute or two? will Death stay no longer? can it not a minute more be delayed? what! so soon step into Eternity? so suddenly



suddenly, must I hasten into another everlasting World? I never did so suddenly remove from one House to another, and must I now so suddenly remove from one World to another? from a temporal into an eternal World? and yet not to leave this, nor to go into that? It is hard to imagine the power and strength of fear that must invade and fill them in such distress.

3. *The unavoidableness of Death* apprehended in an overthrowing Earthquake augments their fears, or torments them with despair of Life. If a man be sick, the means he useth keeps up his hope of Life, and the more he hopes he shall live, the less are his fears of Death. But in a desolating Earthquake, what hopes can Men have? whither can they in a moment go to escape the ruine? what present Friend can help them, when they and their Friends are in the same equal danger? when one must not die without the other? If they stay within doors they apprehend they may be killed with the fall of their Houses: if they run out, they know not but they may be destroyed with the downfall of their Neighbours. Will they hasten into the Fields? what! in a minute? alas! they have not time allowed for such an escape, or if they had, there the Earth in an Earthquake might swallow them up. No where safe, every where in great fear.

4. Apprehensions of sudden, unavoidable Death, and this when *they are in health and strong*, aggravates their case, and augments their fears. What am I well, and yet must die? strong in health, and yet now must die? hath Death forgot its old way of sending Harbingers before it, before it came it self? did it use to send its Serjeants to arrest, before it cast Men into the Prison of the Grave, and must I be  
haled

haled away without Summons? Some have been weaned from the love of Life, and made weary of it by long and languishing Sickness, by wracking & tormenting Pains, and must I in my Youth, or in middle Age, under no pain, with my strength firm, yield to Death? All this doth fill with greater fear.

5. *This unusual way of dying makes it the more terrible.* Others, in other cases, first die, and then are buried, first expire, and then are carried to their Graves; but in an Earthquake must I be buried alive? first buried and then die? others are carried from their house, when dead, unto the grave, and must mine own house be my grave, and that while I do live? Behold! the Earth quakes under me, my House trembles over me. Oh! what if my trembling House should fall, and I in it? what if the Earth should sink under me? what if this quaking Earth should open its mouth, and eat me up alive? what if it should cleave asunder (as in its shaking it hath sometimes done) and swallow me up as it hath done thousands of others? when others die another way, doth this loving Mother lay their dead Bodies in her Bosom, must I die this way, and go down alive into her bowels? did I live in my Mothers womb before I was born, and must I live (awhile) in this common Mothers bowels, after I am therein buried? This being not the common death of all Men, makes it more terrible to those that apprehend in an Earthquake they must not die as others do. All laid together, shews that Earthquakes cause great consternation of mind, perplexing, fretting fears, which is the first effect thereof.

Secondly, Another effect of Earthquakes is *speedy and precipitant flying*, if possibly Men might hasten from

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the danger thereof. Tho' they leave their Goods be-  
bind them in their Houses, they will attempt to fly  
to save themselves. Numb. 16. 32. *The earth opened  
her mouth and swallowed them up, and their houses, and  
all the men that appertained to Korah, and all their  
Goods. Verse 34. And all Israel that were round a-  
bout them fled at the cry of them: for they said, lest  
the Earth swallow us up also.* Zach. 14. 5. *And ye  
shall flee to the valley of the Mountains-- yea, ye shall  
flee like as ye fled from before the Earthquake in the days  
of Uzziah King of Judah.* These were particular  
Earthquakes, and some by flight escaped from them;  
but when it shall be more general, or fall out in the  
place where you dwell, and some miles about you,  
when it comes in a minute, whither will you flee?  
or to what place will you hasten, or in so little time  
how will you get thither? however, Men shall en-  
deavour to flee, tho' it should be in vain; when the  
Earth so moves, they cannot, they will not stand  
still to be devoured and swallowed up, if by flight  
they might escape, which they will try, tho' they be  
overtaken with it. Overtaken! alas! in such a  
Judgment, you may sooner run into it, than run  
from it; you may think to leave the danger behind  
you, and still it is before you; you running away  
from it, may run to meet it. But the danger is so  
dreadful, the Death so formidable, the Misery so great  
by Earthquakes, that Men will flee from them if they  
can, that they might not perish in them. But better  
repent, reform, and turn from sin to God to prevent  
them, than to continue in the sin that do procure them;  
for when they come, you will find it hard to flee  
from them.

Thirdly; Another Effect is the cleaving asunder of  
the



the Earth, and devouring and swallowing up many Persons in a short time. In other Judgments People die one after another, in this by multitudes. When Death by sickness puts a period to Life, each one hath his own Grave; in this opening the Earth by Earthquakes, one great Grave is made for many, Numb. 16 31. 32, 33.

Fourthly; Another Effect is the subversion of Houses, Towns, and Cities, with the destruction of their Inhabitants together. History abounds with many sad and grievous Examples hereof. When Trojan was at Antioch, there happened a most terrible Earthquake that destroyed many Cities and People, which extended it self very far. Great and terrible Lightnings were before it, then great and unusual storms of Winds, then arising a great and sudden Noise, the Sea wrought, the Waves swelled, the Earth was shaken, Buildings trembled, some did burst asunder, and others first lifted up, fell down. A great and horrible Noise was heard, Walls by contrary motions driven sometimes this way, sometimes that were brokeu and fell, the Sea with boisterous storms did mount and tols to and fro; the Earth where no Buildings were, was greatly moved: such a thick dust was raised, and so great a darkness upon all, that they could not see one another, nor speak, nor hear one the other, and by reason of the violence of the Wind, and greatness of the dust, could scarcely breathe. Trees pluckt up by the roots were cast down upon the ground, many, very many were covered with the overthrow of Houses and Walls, many falling upon one another died, if any hurt by wood or stone, went away thus torn and wounded Bodies, they were more miserable than the rest, forasmuch as they could not live long, nor yet quickly die;

die : of multitudes of Men scarce any escaped without some hurt. One might be seen to flee with his Shoulder broke, another with his Arms lost ; many laid dead with their Heads separated from their Bodies ; some with their bruised Breasts vomited Blood. Still the Earth continued to shake both by Night & Day : in this great Calamity they could find no remedy, nor way of escape : those that were hurt with the fall of Houses died in many places, and those by the benefit of Vaults and roofed Places some were preserved, yet, the Earthquake continuing, they perished by hunger and famine, before any succour could be brought to them. When the Earthquake ceased, some went upon the Ruins, where they heard a Womans voice, and the crying of an Infant ; the Ruins had covered both the Mother and the Child ; it was wonderful how the Mother should have Milk to nourish her Child ; but Mother and Child were taken safe out. But whilst the dead Bodies & fallen Houses were more diligently searched, another Infant was found sucking the Breast of its dead Mother : But Life was a grief to all that had escaped Death, when they beheld the lamentable fall of the City, and so many People destroyed.

Fifthly ; *The change of the Channel of the Sea.* In the time of *Valens* the Emperour there happened another terrible Earthquake, whereby an hundred Cities were destroyed in *Crete* : then also the Sea leaving its place, so overflowed certain grounds, which before were plowed, became navigable ; and in other places where Men sailed, the Sailers in their Navigation were found upon dry Land where before the Sea was.

Sixthly ; Another Effect of Earthquakes hath the Convulsion of Mountains, their sinking down, their

their clashing and transportation or removal to a great distance from the places where before they stood. Instances of these History do afford many, but I will only mention one, because more remarkable, how God doth miraculously sometimes preserve praying People, and may move Persons, whose Houses after shaking by an Earthquake stand, to pray therein. In the Year 1584. one Mountain by an Earthquake violently removed, destroyed a Town consisting of ninety Families, & threw down all excepting half of one House, where the Master of the Family, with his Wife and Children, kneeling upon their Knees, were praying and calling upon God.

Seventhly ; *Infectious Diseases, Plague and Pestilence* are sometimes the Effects of Earthquakes : For the matter of Earthquakes is Pestilential, because subterraneous, or under Ground, wanting wind and motion to purifie it ; this therefore when it doth exhale & breath out, or break forth doth infect the Air, and Men by taking in that infected Air, are infected by it In Scripture Earthquakes and Pestilence are set down together, as sore and heavy Judgments ; God grant that *London, England*, and all places that have been shaken by this late Earthquake, might so fear and tremble before this Great, Almighty God, as to Repent and turn from sin to God, at this his Call so lately, powerfully, and mercifully given, that after the Earthquake the Plague and Pestilence might not follow.

Quest. VI. *What are the Adjuncts of Earthquakes, which may further inform us concerning this Mighty Work of God ?*

What I shall add concerning this, may be laid down in the following Conclusions.

First



First Concl. Sometimes there may be an Earthquake in some particular place, and not in others near unto it. The Earthquake which shook the Foundations of the Prison where Paul and Silas lay, did not extend it self to other places. God that can cause the Rain to fall upon one City, and not upon another, can make one City shake when he doth not another.

2 Concl. The duration and continuance also of an Earthquake is uncertain. Sometimes it may last but a Minute or two, more or less; sometimes it may continue Weeks, Months, Years, as some Writers do affirm. So some tremblings of the Earth continued after the great damage by the Earthquake in Jamaica in June last past. If the Vapours shut up in the Earth, be more gross, they do more slowly evaporate or get out, and more difficultly find their passage. If they be more cold, they are also more slow. If they be in greater quantity, the Earthquake may be of a longer continuance, for much is not so soon evaporated, as a little. The Nature of the place also wherein an Earthquake is, may cause the longer or shorter duration of it; for if the surface of the Earth, in whole Caverns the matter of the Earthquake is contained and shut up, be more solid, close and lesser holes, chinks and pores be in it, the Earthquake lasts the longer, by reason of the more slow and difficult evaporation of the matter that causeth it.

3 Concl. An Earthquake may in a few Minutes destroy and overturn multitudes of Houses, and sweep away thousands of People. Thus the Intelligence from Jamaica runs: On the 7th of June, 1692. about 12 at Noon happened here [Port Royal] a most terrible Earthquake: It was most violent on the Harbourside, where the Houses all sunk down in a Minutes time, from

the depth of three to five Fathom Water ; in the Streets next the Wharf, the Earth opened it self wide and deep, and instantly gushed out an Inundation of Water, so that many of the Inhabitants were drowned.

Some People being ignorant of the Nature of an Earthquake, and what Destruction it may make in a few Minutes, set little by the Mercy of being preserved at such a time, and soon wear off the sense both of the Judgment and the Mercy, because it lasted so short a space. But though London was some days in being consumed by Fire, when many Houses were preserved, yet by an Earthquake in a few Minutes it might have been all destroyed: The preventing whereof was the wonderful Mercy and Providence of God, never to be forgotten.

4. Concl. Sometimes an Earthquake may be once in some parts of the Earth, and not return again, sometimes it may repeat its course, and often put the same places into many trembling fits. When the shaking is over once, the bitterness of God's Wrath, and our Ruine might not be past; if the shaking of London should be reiterated, the latter might be more grievous than the former. All these second Causes are ordered and over-ruled by the Providence of God: All the Natural Causes of Earthquakes are subject to God's power, and are at his Beck, command and call; therefore tho' London be safe after its late shaking, yet let it not be secure, for the same Hand and Power of God that did shake it once, can again, and throw it down.

Use I. Earthquakes, when armed with the wrath of God, and come with his Commission to destroy, are one of the forest Judgments whereby he Executeth his Vengeance, and manifesteth his hot Indignation against sin and sinners upon Earth. Our Lord Jesus ranks these with the most dreadful and terrible Judgments

ments and Punishments that befall the World. *Luke*  
*21 10.* Then said he unto them, Nation shall rise a-  
 gainst Nation, and Kingdom against Kingdom. *11* And  
 great Earthquakes shall be in divers places, and Famines  
 and Pestilences, and fearful Sights, and great signs shall  
 there be from Heaven. Is War dreadful ask those peo-  
 ple whose Country is made the Seat of War. Is Fa-  
 mine a sore and heavy Evil? What think you, when  
 at such times, Mothers have boiled their own Children  
 and eat them, *2 Kings 6 26.* As the King of Israel,  
 was passing by upon the Wall, there cried a woman unto  
 him, saying, Help, my Lord, O King. *28.* And the  
 King said unto her, what aileth thee? And she answer-  
 ed, this Woman said unto me, give thy son, that we may  
 eat him to day, and we will eat my son to morrow, *29*  
 So we Boiled my son and did eat him. Is the Plague a  
 wrathful Visitation of God? Those that are yet a-  
 live, that were in London in 1665. May remem-  
 ber the Terror of it. Is an Earthquake behind these  
 for dread and horror? Or doth it not in some re-  
 spects go beyond them? In War strong Castles, Forti-  
 fied places, and firm Walls, may keep out a Besieging  
 Enemy, which they cannot batter and overthrow in  
 many Months, and these overturned by an Earth-  
 quake in a few Minutes. Doth the Sea rage, and is  
 tempestuous? Marriners have their ships, and Men  
 on Land have their Banks and Ports to secure them:  
 but an Earthquake tears up their Ports, breaks down  
 their Banks, and makes way for an overwhelming In-  
 undation, and drowneth many. Doth a consuming  
 Fire burn and turn many Houses into ashes, yet the  
 Inhabitants by flight might save themselves. But in  
 an Earthquake, whither will you run to escape the  
 danger? The fire on your house will not follow  
 you into the street or fields, but there the Earthquake  
 might



might meet you. Doth the *Plague* go through a City? doth it go from House to House, doth it climb up in the Windows? Yet you have your Antidotes against it, and some escape, being not infected, and some infected, do recover: when it is most severe upon the people, it leaveth their dwellings behind them when they fall into their graves, their Houses stand upon their old foundation.

But Earthquakes makes no difference betwixt the Rich and the Poor, but swallows up all, and their Money too, and this in a few Minutes, and is not so long in destroying as the Famine is, nor gives that time for preparation for another World, but in a moment many go down into one common Grave.

*Use II.* Wo then to wicked Men, when God comes and shakes his Rod over them, whereby he makes the Earth to shake under them, how sorrowful is your case? how dreadful is your condition? what comfort have you to support you in such terror? what refuge have you to flie unto, when God shall enter into such a Judgment with you, and contend with you by shaking the Earth under you, if he proceed thereby to make the Houses fall upon you, or the Earth to open under you, which way will you look for help, or hope, or comfort? above you? behold! there is an angry God, a provoked Lord, a righteous Judge. Round about? behold! your tottering Houses, your moving Walls, threatening your Death by their fall. Will you look downwards? behold! the Earth trembles, its Pillars shake, as being weary any longer to bear the burden of ungodly Men that walk upon it; and you fearing, when it will cleave asunder and swallow you up. At such a time, had you an interest in God as your reconciled Father, in Christ as your Lord and Saviour

our, in the holy Spirit as your Regenerator and Sanctifier, what sedateness of Mind, what composure of Spirit, what stable hopes might you have of Heaven, when the Earth cannot stand still for trembling? what comfort against your fears, what joy against your sorrows, what remedy against your misery (against which there seems to be no remedy) might you have from your special relation to God as reconciled to you, when he so terribly shews his anger unto others.

*Use III.* Such special and peculiar Earthquakes which God hath caused for special and peculiar ends, improve to the obtaining of those ends. All the Earthquakes in general do manifest the Glory of the power of God, and God in them doth speak to Men on Earth. They have a voice, & we should have an hearing ear; let's not be deaf to the Instructions that God is giving of us; nor dull to take out the Lessons he is teaching us. Particularly some more observable upon more remarkable occasions, such as these.

1. The Earthquake there was at the Death of Christ. The Jews hearts were stony and hard, and did not fear nor tremble to shed the innocent and most precious Blood of the Son of God, but when it fell upon the ground, the Earth did shake and tremble to receive it. *Abel's* Blood did cry to Heaven from the ground, and *Cain* was cursed and the Earth was cursed to him for that bloody fact. *Gen. 4. 10.* And he said what hast thou done, the voice of thy brothers blood crieth unto me from the ground. Verse 11. And now art thou cursed from the Earth which hath opened her mouth to receive thy brothers blood at thine hand. Verse 12. When thou tillest the ground, it shall not henceforth yield unto thee her

*A Fugitive and a Vagabond shalt thou be in the Earth.* Was not the Blood of Christ of greater worth and value than *Abel's*, or of all Men, being the Blood of him that was God as well as Man, pure and spotless; was not therefore the shedding of it by Men, a more heinous sin and barbarous fact; and yet the shedders of it stupid, and not afraid to take away his life: what doth the Earth under their feet, but shake and tremble at what they did not? and what improvement did some then present make thereof? and what conclusions did they draw from it? *Mat. 27 51. Behold, the Vail of the Temple was rent in twain, from the top to the bottom, and the Earth did quake, and the Rocks rent. Verse 54. And when the Centurion, and they that were with him, watching Jesus, saw the Earthquake and those things that were done, they feared greatly.* And what did they say? what did they gather and infer from thence? what Conclusion laid they down as sure and certain? they said, *Truly this was the Son of God.* Though you did not see it, as they did, yet you read it recorded by them that did see it, and do not you believe this matter of fact, and the record of it to be true? and will not you say, surely that Christ, at whose Death the very Earth did quake, and other great Miracles done, was the Son of God, and love him, desire him, trust him, receive him, and consent to have him for your Lord and Saviour accordingly? was the shaking of the Earth, and the rending of the Rocks, a testimony against the Impenitent, Unbelieving, and Rocky-hearted *Jews*, that neither before, for all the Miracles done by him in his Life, nor after they saw what was done at his Death, did own him for the Son of God, nor receive him for their Saviour and Lord, but did still reject him, and do you hear of the

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same things that they saw, and yet be guilty of the same Unbelief, Impenitency, and Rejecting of Christ as they were? Shall it not have the same effect upon you, as it had upon the *Centurion*, and those that were with him? The Earth at his Death did quake; do you fear and tremble, lest you be found a Rejecter of him.

2. The *Earthquake* at the *Resurrection* of *Jesus Christ*, ought to be improved by us to establish us in the *Articles* of our *Faith* of *Christ's Resurrection*, and our own, and to rejoyce at the thoughts of both. And the more the Earth did tremble, the more steadfast let our Faith be. *Mat. 28. 2. And behold there was a great Earthquake. Verse 5. Ye seek Jesus. Ver. 6. He is not here, for he is risen. Verse 8. They departed quickly, with fear and great joy, and did run to bring his Disciples word.* The Earth did quake, and they did believe; the Earth did quake, and they did joy that Christ was risen. As the Earth did quake to drink up his Blood, so it did quake to detain his Body beyond the appointed time, and by its motion did congratulate the Victory Christ had obtained over Death in its own Dominions. Improve this also to believe the power of Christ to raise our Bodies also, for if he give the word, if he utter his voice, *Come forth ye dead, Awake, Arise*, he will make the Earth to quake and tremble, to deliver up its dead. *Rev. 20. 11. And I saw a great white Throne, and him that sat upon it, from whose Presence the Earth and Heaven fled away, and there was found no place for them. Verse 12. And I saw the dead, small and great, stand before God, and the Books were opened, and another Book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the Books, according to their Works.* The Earth did quake when

Christ did die, and when he arose; and so it shall when he shall come to raise the dead, and judge the World.

3. The Earthquake at the Prayers of the Apostles (when the Gospel was opposed, and the Preachers of it Persecuted) that God would grant unto his Servants that with all boldness they may speak his Word, and for confirmation of their Faith, and satisfaction that their Prayers were heard, his Church & Kingdom should be propagated and preserved, the place was shaken where they were, *Act. 4. 24. 31.* He that can shake the Earth, can establish his Church; he that can make Mountains quake, can and hath built his Church upon such a Rock, that no Power shall prevail against it.

*Use IV.* Improve this mighty terrible Work of God in causing this late Earthquake *by making more hast to turn from sin to God by a speedy and sincere Conversion.* Were you not afraid of Death, when your Houses did shake, and you feared, would fall upon you? Were you prepared to die? Were you fitted for Judgment and Eternity? What if you had been destroyed then, where had your Souls been now? Have any of you been more serious and earnest in enquiring after the way of Salvation? Have you so much as with a concerned mind asked any Minister, what you must do that you may be saved? How! have you not? What, will you be more stupid than the Earth under your feet? Did it tremble, and not you? Or did you then, and are become secure again? Will you be more careless and hardened than the Jaylour? He! did not he, being moved by the motion of the quaking ground, make hast, and run to the Apostles, and on his knees begged, *Sirs, what must I do to be saved?* If you know, tell me, I see the

the greatness and the power of your God, if he will have mercy on sinners, tell me, and what I must do, that he might have mercy on me, and save me, tell me; if his Wrath be so great, how may I escape it? I do not yet know, say I would, but I do not; O Sirs, tell me what must I do to be saved? Hath this that you have felt and seen put you on to any greater diligence for your Souls Salvation, than you had before? Careless before, and so still? Impenitent before, and so still? No minding of Conversion before, and none yet? Indeed! shall this amazing Providence of God, whereby you were in so much danger of Death and Hell, pass away, and leave you as carnal, careless, and negligent as you were before? What! after the Earth in its trembling might have opened its mouth and swallowed you up alive into its bowels, and from thence have gone to Eternal Torments? from Pit to Pit? From a deep Pit made by the Earthquake in the lower parts thereof, into a bottomless Pit, prepared by a just God to take Vengeance on Impenitent and Unconverted sinners to all Eternity? Turn sinner turn, or this God, that can and hath by Earthquakes overturned Towns, Cities, Mountains, will turn thee into Hell; and now if thou wilt not fear to continue in a state of sin, there thou shalt feel his Wrath and Vengeance for thy sin.

*Use V.* Let all and every one of us get & evidence our Title to a Kingdom that cannot be shaken. You see there is no place in this World that is so stable, but it may be shaken, even those Houses that you do not call moveable Goods, how moveable God can make them. When you build on Earth, you mind that your Foundation be good and firm, and not sandy, or unsound; and if you built your House up-  
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on an earthly Rock, tho' when the Wind blows, and Rain descends and beat against it, yet it stands; but if an Earthquake come, with a commission from God to overturn, or sink it your best foundation cannot secure it. But there is a City above that hath [unshaken] Foundations, whose Maker and Builder is God. Secure an House there, not made with hands for that will be Eternal. There are Mansions above which are perpetual. There are no storms nor tempests; there are no terrible Thunderings and Lightnings, there are no Rendings nor Shakings; all sedate and calm, all at quiet and rest, all secure and safe. No death, or darkness, no fears or tremblings, no threatening or amazing motions tending to interrupt the Joys and Holy Pleasures, the Triumphant Songs of the Citizens of that City, of the Glorious Subjects of that abiding Kingdom. Your House on Earth might be destroyed by War, by Fire, by an Earthquake; but there are Mansions above not subject to be destroyed or spoiled by these or any other way: Set less by these on Earth, that have, and may be shaken, and more by that Kingdom, that never hath, nor shall, nor can be shaken. *Heb. 12. 27. This word, once more signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken, may remain. 28 Wherefore we receiving a Kingdom, which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly Fear.*

*Use VI. God never wanteth ways and means to punish the Disobedience and Rebellion of sinners against him. He can make the Heavens above to punish them by withholding Rain from them, or by pouring out immoderate Showers upon them: He can punish them by the Earth beneath. And if there be no thing*

thing visible to plague and destroy them, yet he hath his Armies and his mighty Host under Ground, and in the Barth, which he can Muster at his word of command, all stand ready to fight against them, which can slay them heaps upon heaps and bury them first, and after kill them.

*Use VII. Admire the sparing Mercy of God to London more than to many Places and Cities in the World.* Indeed, by this late Earthquake many Towns and Cities besides London have been shaken, and are spared which doth not make Londons deliverance to be less ! for God in sparing others, might have brought London down. But compare your Mercies ( for there are many in its preservation ) with the Desolation brought upon many Cities in former Ages, and upon Port-Royal in *Jamaica*, by Earthquakes, and acknowledg Gods Mercy and his power in his late visitation of it, his power in shaking it, his mercy in preserving of it Consider this Providence seriously, suffer it not to pass without due observation, and think whether you may put a greater accent upon his Power or his mercy in this Dispensation ; upon his power in making it to tremble, or on his Mercy, that he did not make it sink or tumble down. Did God by an *Earthquake* shake London, and yet doth London stand ? God did shake it, behold his Power. It doth stand, behold his mercy. Nay, do not you see his powerful mercy, and his merciful power ? His powerful Mercy in shaking it, as a warning to you, and his merciful Power in keeping it from falling when it was so shaken. O write upon your walls, however Engraven it on your Hearts, and Memories ; *My House was shaken with an Earthquake and yet it stands.*

*London* sorely threatened, and yet it is spared. It is  
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by the distinguishing Providence of God, that you have been visited in the same way as others have, and yet are not overthrown, nor swallowed up in the same manner as others are. That you may be the more sensible of, and so more thankful for God's great Mercy in sparing you in the day of his Power. But do not Men still continue in their disobedience and provoking sins, and doth not God continue to manifest his hatred and detestation of them? For all this is his anger turned away? is not his Hand stretched out still? have not we heard of the sad destruction of *Jamaica* by a most terrible Earthquake there this year? Should not we sympathize with them, and by God's dealing with them tremble at the remembrance of our own sins, the procuring cause of all Calamities, especially since God so lately hath shaken this City, tho' it stands? Its no argument the greatest sufferers are the greatest sinners. *Luk. 13. 1.* There were some present at that season that told him of the Galileans whose Blood Pilate had mingled with their sacrifices. Verse 2. And Jesus answering, said unto them, suppose ye that these Galileans were sinners above all the Galileans, because they suffered these things? How doth Christ answer his own Question? Verse 3. I tell you nay: but except ye repent, ye shall all likewise perish. Verse 4. Or those eighteen on whom the Tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem. Verse 5. I tell you nay: but except ye repent, ye shall all likewise perish. It is confest by some that write from *Jamaica* that they were a very wicked People; great Swearers, Drunkards, Unclean, &c. and are there not many such in England, yea, in and about London? is it not known? is it not seen? can it be denied? and are there not such Circumstances that may make the very least sin to be more heinous and aggravated here.



